





him as if it came from the depths of his soul. During the last weeks of his life, his disease, which terminated with a disorder on the brain, so obscured his mental vision, that his friends had not the satisfaction of hearing those expressions of holy hope and joy which so often cheer the death-bed of the Christian. But he has left better evidence of his acceptance in the Beloved than any dying testimony could furnish.

His agonies now passed. Disease has done its appointed work. Earth has lost, but Heaven has gained. Why should we sorrow as those who have no hope; he was a suffering pilgrim in this vale of tears; he now has become a glorified saint before the throne of the Lamb. The Lord has become his everlasting light, and the days of his mourning are ended.

The hour which witnessed the return of his body to dust and corruption, witnessed the flight of his spirit to his Father and his God.

He has gone to the society of the just made perfect; he has fought the good fight, he has finished his course, he has kept the faith; and now receives that crown of righteousness, which the Lord the Righteous Judge has promised to those, who love and are faithful even unto death.

## BOSTON RECORDER.

FRIDAY, AUGUST 27, 1841.

### AMERICAN HOME MISSIONARY SOCIETY.

NO. III.

Among the suggestions thrown out in favor of a distinct Congregational Missionary Society, one is, that "the harmony of our action requires it." A very singular suggestion, as it strikes us. We say not that it is not true. But we cannot think it sustained, by the fact that "in individual minds a strong inclination has come up to favor Congregational churches that are struggling for existence at the west." Such inclinations, it is to be hoped, exist in all minds in New England; nor is it a new thing; they have existed long; for they prompted the effort that resulted 15 years ago in the formation of the A. H. M. S. Our own wish is, to favor Congregational churches at the West "struggling for existence;" and therefore we say to all who will hear us, give your prayers and aims to the support of the National Society. But, allowing that there are individual minds, and even a whole "Association," anxious to favor Congregational churches to the neglect of Presbyterian churches, and therefore to form a Congregational organization, does it follow that "harmony of action" throughout the body as a whole, demands such an organization? Not only "individual minds," but the great mass of minds throughout New England are as yet perfectly satisfied with the A. H. M. S.; and must the great mass yield to "individuals" in order to preserve harmony of action? Individual minds in our country, a few years since, had a strong inclination come up, to favor the annexation of Texas to the United States, and if we mistake not, they used the very argument on which we are commenting, to carry their point; "harmony of action" required it! But a great majority of our citizens said No—nor has our harmony of action been thereby impaired. And it is to be hoped that a similar result will follow the emphatic No, which we are persuaded will issue from every part of New England, in response to the proposition for a distinct Congregational organization. Instead of its being required by "harmony of action," we say unhesitatingly it is forbidden by it; for until the Congregationalists of New England cease to pray, that "all who believe in Christ—may say, yes," they will hold on to the effort to make Presbyterians and Congregationalists one, by the instrumentalities of the A. H. M. S. And should a Congregational Society be formed, there are hundreds if not thousands of Congregational churches, that will stand aloof from it; as an interloper on grounds consecrated to Christian love and unity.

Another suggestion is, that while we have taken the lead of the rest of the country in regard to our contributions to this cause, (Home Missions) we have suffered Presbyterians to lead us in their distribution; i. e. we have contributed the money and Presbyterians have distributed it. But, it is to be borne in mind, 1. That if Presbyterians have distributed our money, they have done it under our direction and to our satisfaction. 2. They did not seek to lead us in the distribution; till we proposed it. 3. Congregationalism is able and faithfully represented at all the meetings of their Committee, and good care is taken of its interests. 4. It is not quite so clear that we have taken the lead in contributions. The United Missionary Society of New York formed the basis of the A. H. M. S., and the receipts of its treasury, for the year preceding the formation of the A. H. M. S. were \$11,803.09. The total receipts of the Mass. M. S. and of the Dom. Miss. Soc. of Mass., were but \$4,109.04, the same year; and we venture to say, (though from the want of documents we cannot affirm positively) that the total contributions of New England that year, did not exceed \$11,000. The contributions since that period from the Presbyterian portion of the country have increased for ought we know, and as we believe, in full proportion to those of New England. And of the \$35,000 or 40,000 raised by Congregationalists, full two thirds are distributed by Congregationalists, within New England—and only about \$15,000 are committed to the Board at New York, the full amount of which is appropriated by that Board to the assistance of Congregational churches. We have other objections to the suggestion under consideration, particularly as it is an *argumentum ad incidium*, which in a case like this approves itself neither to our judgment nor feelings.

But another suggestion is, that by co-operating with Presbyterians, we are diminishing the respect of our children and churches for the peculiar excellencies of Congregationalism. Our first impression is, that as an argument, this proves too much, viz. that we ought not to co-operate with any other Christian sect, in any sphere of benevolent movement—for, if we may not labor with Presbyterians, with whom can we labor? Our second impression is, that if respect for our own peculiarities is diminished by co-operation with Presbyterians who are one with us in doctrine and spirit, those peculiarities cannot be of much worth. And our third impression is, that as a matter of fact, the suggestion is not correct. So far as we know, there is not a minister in New England, nor any other man who has made himself acquainted personally with the peculiarities of Presbyterianism, that does not bless God for having cast his lot among Congregationalists. All our acquaintance with Presbyterianism as a practical system, confirms our admiration and love of Congregationalism.

Other "suggestions" on this subject we pass over for the present—only because we would not tire the patience of our readers. We receive such suggestions with all openness of heart, and with all respect and affection for those who make them. But we do not feel their weight—we cannot appreciate them as arguments for a change of Congregational policy, on the great and absorbing subject of Home Missions.

We could ourselves make one "suggestion" were it proper—viz. that all efforts to influence the public mind, on the subject by means of newspapers,

be suspended, till time and talent shall have been devoted, to drafting a plan of distinct organization, and stating, *seriatim*, the arguments for it. The subject would then be tangible, and open for fair discussion.

### ARGUMENTS FOR A CONGREGATIONAL HOME MISSION ORGANIZATION.

1st. Consistency demands it. "We either believe Congregational principles to be scriptural, or we do not. If not, we ought to abandon them." If we do, it is inconsistent to build up Presbyterianism. Such is the argument. It is assumed, that we are building up Presbyterianism by contributing to the funds of the A. H. M. S. That is denied. It is affirmed that the A. H. M. S. appropriates a large amount of Congregational funds to Presbyterian churches. That is incorrect. It is implied, that if we hold our own denomination to be in the right before God, we must hold every denomination differing from us, to be wrong before God. But is it so? Does God behold the difference between a Congregational Christian and a Presbyterian Christian that we do, and estimate the difference to be such as to forbid their co-operation? Believe it who can, in view of the injunction, "Let every one of us please his neighbor for his good to edification." Though it is not true that we are building up Presbyterianism by contributing to the A. H. M. S. yet it is true that we might do it without the slightest Christian inconsistency, so long as we lay no claim to papal infallibility.

2nd. Affection to our brethren demands it. "Who are our brethren?" Any others than they who "do the will of God?" See Mark 3: 35. Are not Presbyterians doing it? Do they not hold all the great doctrines and duties of religion as firmly as we do? Do we not commune with them, exchange pulpits with them, and style them brethren whenever we meet with them? Must our Congregational brethren "starve" on Presbyterian preaching? Poor souls! their stomachs must be sadly out of order then; the despicible bread of Congregationalism will hardly cure them without the previous exhibition of some drastic medicine.

3d. Justice requires it. "We know not what is intended by this argument. Has the A. H. M. S. ever been unjust in its distributions. We have never heard the charge. It has withheld aid from some Congregational churches, and from some Presbyterian churches too, no doubt—and so has every other Home Missionary Society in the land probably; because applications are sometimes made that cannot be granted without violating the fundamental rules of the Society. It is possible too that the A. H. M. S. may have made mistakes, through mismanagement, while its aims have been wholly upright. Is this an uncommon thing with any man, or body of men? Injustice may be done to a feeble church by the refusal of neighboring Presbyterian ministers to recommend it, (says the argument) to the patronage of the A. H. M. S. Certainly; so injustice may be done by giving it a recommendation; and injustice may be done in a thousand ways, through shortsightedness or prejudice; but are possible cases of injustice, where no injustice is designed, to drive us into a new organization of the whole Congregational denomination? It is throwing the whole ocean into an uproar to drown a fly.

4th. "The interests of truth require it." By the "interests of truth" are meant, the interests of Congregationalism. And whether the interests of Congregationalism are to be promoted by a war upon Presbyterianism is somewhat problematical. If the latter system "makes havoc with the liberty, the peace, and the edification of our brethren," while it professes to them all the spiritual privileges of its own children, and seeks their good—what will it do, when compelled to arm in its own defence, and when provoked to active aggressions by the contumacious language and measures of its antagonists? The war will not all be on one side—nor will it trouble all one side. Much may be lost on both sides, and nothing good will be gained by either side.

5th. "The destination of ministers at the West demands it." Why so? Will men go to the West under the patronage of a new Congregational Society, who will not go under the patronage of the A. H. M. S.? We doubt not, whether a single New-England minister is now, or ever has been held back from the Western missionary field by the apprehension of difficulties, arising from Presbyterianism within it. We have heard them plead their poverty, their age, their large families, their love of New-England, their want of adaptability to a new country, &c. in excuse for not going to the West—but never yet, in the course of fifteen or twenty years connection with a Congregational Missionary Society, have we heard the plea urged, that they "could not enter the Presbyterian church, and take up the battle axe for one school or another." It may be so however. We are loath to contradict the venerable "shade of Robinson," even while we have no particular veneration for "shades," and the various ghostly apparitions of these days. We rejoice however that it is but a "shade" we have to contend with in this article; and cannot but shrewdly suspect, that the author himself assumed the shadowy form, for the very purpose of exposing the weakness of the arguments by which the movement for a Congregational organization is sustained.

### LOW-SPIRITED DISCIPLES.

If we may illustrate spiritual things by natural, we should say, there are not a few Christians who resemble the month of November more than any other month in the year. They are not January disciples, frozen into torpor. Nor are they July saints, fervent with the heat of zeal and love. They do not abandon all hope, and forsake every religious duty, and fling themselves into the arms of the world. Neither are they the animated and happy disciple of the glorious Saviour. They are low-spirited in religion—oppressed with a thousand doubts and anxieties, are in a miserable bondage of solicitude about their interest in the great salvation. Hence their hope is like a bird with a broken wing; it cannot rise. Their faith is like the bulrush, bowed down by every breeze, though never actually torn up by the roots. They have very few of the joys of true religion.

We often come in contact with this part of the population of Zion. We believe we understand something of the cause and of the cure of their malady. In by far the largest part of these melancholy Christians, the cause is the want of animation and activity in promoting the kingdom of Christ. The moral machinery has grown rusty by long disease, and moves languidly and feebly. It has been the want of due occupation in their high calling, that has brought darkness over their minds.

"The best course," says Mr. Williforce, "when any one is in low spirits and distressed by anxieties, is to set them in action in doing good to others."

This kind of spiritual activity sends a glow through the moral system. The long languid life-blood begins to rush more vigorously through the veins. Spiritual health returns.

This is true philosophy. Low spirited Christians

usually fasten their deepest thoughts upon themselves and like a mule, grinding in a mill, they travel round a melancholy circle, seeing the same sad, unvarying prospect from day to day. They furnish their souls with little or no other aliment than is found in the steadfast contemplation of the poverty and emptiness of their own characters. Hence the pale and sickly hue of their piety, and the deep tinge of melancholy it receives. Remove this unwholesome aliment of the soul; break up the habit of thought, of which self is the centre, and the patient will convalesce. Bring Sampson out of this mill of the Philistines, and he will be another man. Let the patient breathe some other atmosphere than that produced by the ever repeated retrospect of his own spiritual miseries, and let him put in motion the powers that were made, not to be cramped and confined as they have been, but for the highest good of others; let him go forth vigorously to seek that good, in the high scale of their immortality; let this be done, then, the same man shall leap as an hart, and the tongue of the dumb shall sing." The soul fettered mid, escaping from its prison, shall soar on high her wings, "as the wings of a dove, covered with silver, and her feathers with yellow gold."

Occupation is a sovereign antidote to mental depression. Dr. Franklin informs us that when a young man, he was engaged in a service of great fatigue with a party of soldiers on the frontiers. The evenings of each hard working day were spent in good humor and merriment. But the close of days passed without regular employment, was marked by discontent, ill-nature and low spirits. And we remember the philosophy of a Captain of a ship who, when the mate informed him that every thing was done up by the men, and they were out of employment, he gave the order, "Then let them scour the anchor."

We believe that mental disease is often a result of the want of proper bodily exercise. What would become of a man's health, who should confine himself to his bed and bid adieu to all muscular exertion? Who would expect the firm foot, the strong hand, and the healthful rushing of the vital current through his veins. But this disciple's spiritual health, is suffering in the same manner. His inaction in regard to mind and moral feeling, is a violation of the laws of his moral nature, and just as certainly generates moral disease, as suppression of muscular exertion generates that of the body.

We believe the Apostle Paul had as many things to depress him as any man ever had. Slender build, and aged in every street, and persecution met him at every corner. The lash nagged his body, and reproach lacerated his soul. The Jew hated him, and the Greek despised him. By his own account, he was "the offscouring of all things," in the opinion of the vast majority of the men of his day. Were modern low-spirited disciples to have a thousandth part of his load, it would sink them many a fathom lower than they are. But was Paul low-spirited? No. He was so busy for Christ, he had not time to be. He could not leave off his great and glorious work long enough to attend to such a matter. It will not do to ascribe the elasticity, vigor, and elevation of his mind, to miraculous grace, and thus turn the edge of the argument from his example. Divine grace does not supersede the laws of our moral nature. Paul's high and happy spirit in his work was a natural result of the vigorous exertion of his power in doing good. He had joy in the Holy Ghost, but his exertion of his own powers was the Holy Ghost's channel of communicating them; just as such joys would now mingle with that natural satisfaction which arises from energy in trying to be useful.

Come, cheer up, low-spirited and languishing disciple. You have turned your best friend out of doors, by abandoning vigor and zeal in doing good. The smith's anvil has its muscular power, from the fact of its vigorous exertion. Let yours elapse without that use, and see how he will wield his ponderous tools. So your moral powers languish for want of action, and with it would be revived and strengthened. Come up from the stagnation of the valley of spiritual idleness, where you have sojourned so long, and catch those healthful breezes that will refresh you, if with love and zeal, doing good, you will traverse the mountains of Zion. Animated activity in the service of Christ, will scatter the mists and make the sky serene.

The great and good Physician, with wise adaptation to your moral disease, has made certain prescriptions, which we urge you to attend to without delay. "Go work in my vineyard." "Occupy till I come." "Labor—strive—give all diligence." Here is a sovereign remedy for your afflictive complaint. We have known multitudes raised by it, from the very bottom of the deepest sea of religious depression. Make a faithful trial, and if "light will not rise to you in obscurity, and your darkness become as the noon day." If it does not make a high-spirited disciple of you in the best sense, let us know, and we will condescend with you over the disappointment.

[Correspondence of the Boston Recorder.]

### WILLIAMS COLLEGE COMMENCEMENT.

The Anniversary of this Institution was attended on the 18th inst., and brought together, as usual, a large concourse. The exercises were interesting, and some of them of a high order of merit. The following is the Order of Exercises.

1. Sacred Music. 2. Prayer by the President. 3. T. Childs, Salutatory Oration in Latin. 4. E. Tenney, Oration—Reciprocal Influence of Moral and Physical Improvement. 5. J. Warner, Oration. Improvement of Society permanent. 6. W. Hills, Oration—"Trade." 7. H. B. Marsh, Oration—Fidelity and Reform. 8. H. L. Marsh, Oration—"The Study of Natural History as connected with a College Course." 9. C. Dodge, Oration—Government founded on the Constitution of Man. 10. T. T. Read, Oration in Greek Mythology of the Ancients. 11. O. W. Cooley, Oration—Transcendentalism. 12. S. M. Fisher, Oration—Fancy and Philosophy. 13. B. Wilcox, Oration—Ornamental Cerebrates. 14. J. H. Herick, Oration—National recognition of the Divine Supremacy, necessary to National Prosperity. 15. Melzar Montague, Philosophical Oration—"The Nebulous Theory." 17. H. B. Blake, Oration—Natural Philosophy—Drink deep or taste not. 18. E. J. Montague, Oration—Moral Energy. 19. R. M. Wright, First English Oration—Ethical Science. 20. Mr. J. Wells, Oration. 21. S. G. Wheeler, Valedictory Oration—Final Causes. 22. Degrees Conferred. 23. Sacred Music. 24. Prayer.

As appears from this schedule, the topics, for the most part, were not of a very exciting character, and a selection might have been made more suited to popular effect. Yet we are not disposed to complain of the prevalence of serious and grave themes. It is easy to assume a public assembly on occasions of this kind,—to raise a laugh, and draw forth expressions of lively satisfaction, and a little pleasantry is useful to prevent monotony and heaviness. But it is well when young men choose to stake their title to approbation and applause on the ability they may show in the treatment of graver subjects. For ourselves we should be sorry to see humor and drollery in the ascendant at our commencements—counting it an unfavorable indication of the prevalent taste

and habits. The graduating class is a large one, and few of them were of the premature age, at which it is the ambition of many boys and some parents, that the college course should be finished. Signs of sense and sobriety do not fail, they will prove active and efficient men,—such as it is the object of our institutions for "public education" to bring forward.

The Address before the Adelphi Union Society was by the Rev. Tryon Edwards of Rochester, N. Y. He discoursed of "Christianity as a Philosophy," showing that our religion is a body of principles, rather than a code of laws. His able and eloquent illustrations and proofs were listened to with deep-interest and general satisfaction.

In the exercise of prize speaking, the evening previous, there was a spirited contention for the palm. It is the practice here for the competitors to prepare their own "pieces"—and we like it. On this plan most of them will be prose of course, but it will prevent the cultivation of the theatrical manner we need to see at different colleges in the rehearsal of passages from Scott, Byron, Shakespeare, &c. The rant and noise with which we have heard Curran and Phillips and O'Connell, and all that sort, declaimed, is equally sure to be avoided. Thirdly and lastly, on this scheme a young man will not hope to reach the highest honors even of Eloquence, without the additional merit at least of good writing. The prizes were given in the Freshman class, to Cyrus Bentley of Lebanon Springs, N. Y.; in the Sophomore, to Samuel E. Warner, of Utica, N. Y.; in the Junior, to E. B. Bassett of Lee.

The meeting of the Alumni at the Observatory, the morning of commencement day seemed to be regarded by the sons of Williams as an occasion of principal interest. It is the practice at these meetings to mention, so far as known, the names of those who have died during the year; and the expressions of affection and respect for the dead, often called forth on the occasion, cannot be over witnessed but with interest and sympathy. There will commonly be present classmates, more or fewer, or at least contemporaries of those who have received the "star" during the year; and events and experiences, dating back to "when I was in College," come up with freshness and power. Memory waked by the touch of this wand brings forth reminiscences "interior note," mellow and flattery.

Hon. D. B. Morris, of Springfield, was elected President of the Society, and the Rev. Nicholas Murray, of Elizabethtown, N. J. orator for the next year.

The list of the graduating class, is

Edwin Curtis, Bidwell, Tynningham; Henry Beach Blake, Winchester, Ct.; John Wells Blake, Bidwell, Mass.; Timothy Childs, Pittsfield; Luther Clark, Westhampton; Oramel Westhampton; Charles Dodge, Hawley; Alvin Devereux, Rensselaerville, N. Y.; Charles Dodge, Hawley; Samuel Ware, Fisher, Westhampton; William Earl Atchison, N. H.; Henry Lawrence, Marsh, Pittsfield; William Hills, Auburn, N. Y.; Charles Green Johnson, Monroe, Mich.; William Asa Keith, Penbrooke, Me.; Jonathan Edwards Lee, Salisbury, Ct.; James Little, Jr., South Middleboro, N. Y.; Samuel Bennett Rogers, Pittsfield; David Mills, Lenox, N. Y.; Melzar Montague, Westhampton; Eos James Montague, Westhampton; Nathaniel Edwards Pierson, Madison, N. Y.; Eugene Wyckoff Pugsley, Ghent, N. Y.; Thomas T. Read, Troy, N. Y.; Samuel Bennett Rogers, Bridge Hampton, L. I.; James Selwick, Stockbridge; William R. Stevens, Lorraine Co., Ohio; Ephraim Tenney, Dummerston, Vt.; Joseph Warner, Jr., Northampton; Moses Warren, Jr., Troy, N. Y.; Samuel G. Wheeler, N. J.; Patterson, N. J.; Benjamin Wilcox, Jr., Le Roy, N. Y.; Russell Medad Wright, East Hampton.

The following Alumni were admitted to the degree of Master. William Bros, Daniel Reed Cadley, William Norris Edwards, Rowland Sears Howes, John Van Pelit Quackenbush, Jason Warner Seward, David Jewett Waller, John Wells, William Hopkins Whitney, and John Wilson.

The honorary degree of A. M. was conferred on Robert Campbell, M. D. and Moses Allen Lee, M. D. of Pittsfield; Henry Ryan Curtis, Esq. of Albion, N. Y. and John P. Edwards of Troy, N. Y. The usual number were admitted to the College.

[Correspondence of the N. Y. Observer.]

### YALE COLLEGE COMMENCEMENT.

NEW HAVEN, AUG. 18, 1841.

The Commencement exercises at Yale College this year, have been more numerous and diversified, than on any former occasion. In accordance with your request, I will give you a brief account of the performance.

At 9 o'clock, Tuesday morning, an oration was delivered before the Phi Beta Kappa Society by the Rev. Edward Robinson, D.D. Professor in the New York Theological Seminary. The subject was, "The effect of literature on the moral character of our country compared with the old world." It was treated with great ability, and exhibited in its discussion, those enlarged views and liberal principles, that soundness of discrimination and accuracy of statement, for which the author is so much distinguished. At eleven, an oration was delivered before the Society of the Brothers in Unity, by the Rev. J. N. Mallet, Professor in the College at St. Charles, Missouri. Not being able to obtain a seat, I did not hear this performance. The subject, as I learn, was "Genius."

The afternoon was occupied, as usual, by the anniversary exercises of the Theological Department. The audience was uncommonly large, and a warm approbation was expressed by all whom I have heard speak of the performance.

On the evening of Tuesday, an oration was delivered before the Linonian Society by the Rev. W. W. Andrews of Kent, Conn., and a Poem by Nathaniel F. Willis, Esq. These gentlemen honorably sustained their high and well-earned reputation. These and the other orations of the day will I understand, be speedily published.

The performances before the Linonian Society were originally intended to promote the erection of a Library building for the Society. This plan, however, was subsequently merged in the more extensive one of erecting a building for the reception of the College Library, with apartments for the three Society libraries, which now amount to more than 120,000 volumes. A subscription has been opened for this purpose, and it is hoped that the friends of the Institution will not be backward to furnish the requisite funds, which I understand are about twenty thousand dollars.

The exercises of the graduating class to-day, "The exercises of the day," have been quite numerous, and have very honorably sustained the reputation of the College.

The following was the order of exercises—Forenoon. 1. Sacred Music. 2. Prayer by the President. 3. Salutatory Oration in Latin, by William Lee, Learned, New London, Ct. 4. Oration, "On the Spirit of Controversy," by Jackson Jones Bushnell, Saybrook, Ct. 5. Dissertation, "On the Origin of Astrology," by William Henry Clarke, Cheshire, Ct. 6. Instrumental Music. 7. Oration, "On the Duty of a Nation to Protect its Rights," by Joseph Folger Barnard, Poughkeepsie, N. Y. 8. Dissertation, "On the Limited extent of Man's Acquisitions, as compared with the Objects of Knowledge," by Ezra Hall Gillet, Colchester, Ct. 9. Dissertation, "On the Maxim, 'the greater the Truth the greater the Libel,'" by James M. Smith, Groton, Ct. 10. Oration, "The Responsibilities of the Citizen at the Ballot-box," by Sherman Miller Booth, Maryland, N. Y. 11. Instrumental Music. 12. Oration, "On the Definition of Man," by John Camden Downer, Bozrah, Ct. 13. Oration, "On the Pleasures of the Understanding," by Samuel Weed Barnum, Stamford, Ct. 14. Dissertation, "On the early development of our powers, as adapted to the early period of Life," by Philip Hiss Austin, Baltimore, Md. 15. Oration, "On the Influence of Learned Men upon the Opinions of Society," by Albert Paine Woodstock, Ct. 16. Vocal Music. 17. Dissertation, "On the Contemplation of the Illustrations of Deed," by Effingham Howard Nichols, New York city. 18. Dissertation, "On the Origin and Nature of Poetry," by Edward Mills, Morrisown, N. J. 19. Oration, "On the Tendency to a higher Appreciation of Intellectual Greatness," by James Wadsworth, Durham, Ct. 20. Dissertation, "Seeing the World," by Abel Barritt Jacobs, New Haven, Ct. 21. Vocal Music. 22. Oration, "On Washington and Bonaparte," by Lucian Birdseye Pompey, N. Y. 23. Oration, "On Sympathy with man as essential to Eloquence," by Birdseye Grant Northrop, Kent, Ct. 24. Dissertation, "The Hugenots," by Francis Mayrant Adams, Charleston, S. C. 25. Colloquy, "A Melancholy Man," by Amariah Eldridge, Yarmouth-port, Mass. A. Eldridge, Yarmouth-port, Mass. W. W. Arnold, Barnstable, Ga. H. D. Walker, Medway, Mass. 26. Instrumental Music.

Afternoon. 1. Instrumental Music. 2. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 3. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 4. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 5. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 6. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 7. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 8. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 9. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 10. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 11. Dissertation, "On the Culture of the Feelings," by Horace Dean Walter, Medway, Mass. 12. 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The Institute was called to order, and organized on Tuesday at 10 o'clock, and after going through the necessary preliminary business, prayer was offered by the Rev. Mr. Hagar, of this city.

An introductory Address, in the necessary absence of Hon. James G. Carter, of Lancaster, Mass., appointed for the occasion, was delivered by Mr. R. W. Emerson, of Concord, Mass.

One of the Lecturers expected for the afternoon, Mr. E. C. Wines, of Philadelphia, being necessarily absent, a discourse was commenced on "The Best Mode of Teaching Spelling," by Mr. J. F. Briggs, of New York, on *Arithmetic*. In the evening the discussion on Spelling was resumed, and part of a discourse on "The Culture of the Feelings," by Mr. E. C. Wines, of Philadelphia, was delivered by Mr. J. F. Briggs, of New York, on *Arithmetic*. In the evening the discussion on Spelling was resumed, and part of a discourse on "The Culture of the Feelings," by Mr. E. C. Wines, of Philadelphia, was delivered by Mr. J. F. Briggs, of New York, on *Arithmetic*.

At 5 o'clock a lecture was given by Mr. J. F. Briggs, of New York, on *Arithmetic*. In the evening the discussion on Spelling was resumed, and part of a discourse on "The Culture of the Feelings," by Mr. E. C. Wines, of Philadelphia, was delivered by Mr. J. F. Briggs, of New York, on *Arithmetic*.

The morning of Wednesday, the 19th, three lectures were delivered; viz. on Moral Education, by Mr. E. A. Robinson, of Freeport, Me.; on the Nature of the Human Mind, by Mr. J. F. Briggs, of New York, on *Arithmetic*. In the evening the discussion on Spelling was resumed, and part of a discourse on "The Culture of the Feelings," by Mr. E. C. Wines, of Philadelphia, was delivered by Mr. J. F. Briggs, of New York, on *Arithmetic*.

On Thursday the 20th, lectures were delivered as follows: by Rev. Warren Burton, of Roxbury, on "The Culture of the Feelings," by Mr. E. C. Wines, of Philadelphia, was delivered by Mr. J. F. Briggs, of New York, on *Arithmetic*. In the evening the discussion on Spelling was resumed







**HAPPINESS.**  
How much should the earnestness generally felt after  
happiness in the present state, impress upon the value of  
immortal happiness!—*Pike's Guide.*  
All seek for happiness below,  
But 'tis a plant which will not grow  
On earth's poor, barren soil,  
It blooms awhile, and then it dies,  
The wintry storms and clouded skies  
Too soon its beauty spoils.  
Yet foolish mortals cannot learn  
Away from earth their eyes to turn,  
And fatten there above,  
Where trees of life immortal bloom,  
And wintry clouds can never bloom  
The atmosphere of love.  
If sweet is earthly happiness,  
E'en when we know its changefulness,  
All mixed with base alloy,  
O, what must be heaven's bliss,  
Made up of purity and peace—  
What must be heaven's joy!  
This happiness will I pursue,  
And when I bid the world adieu,  
And enter on my rest,  
That sun, that never sets in night,  
Shall beam upon my raptured sight,  
And glow within my breast.  
O, in the solemn hours of grief,  
This thought shall give my heart relief,  
That sorrow is my friend;  
It keeps me in the narrow road,  
And points me to the dear abode,  
Where joy shall never end.  
*(Mrs. M. S. B. Davis.)*

MISCELLANY.

**NEW PUBLICATIONS.**  
*EDITORIAL NOTICE.*  
**HISTORY OF CONGREGATIONALISM, FROM ABOUT A. D. 250 TO 1616.** By George P. Vinton, author of a "View of Congregationalism," pp. 328, 12mo. Salem: J. P. Jewett, Boston; Tappan & Dennet, 114 Washington St., Boston. We have not found time to read every paragraph of this work—but after reading many, we do not hesitate to recommend it to the careful attention of our readers, as embodying an amount of information on the topic of which it treats, that cannot be gathered up by months of diligent research in the best libraries of our country. The relative importance of the topic will be variously estimated; and we are not disposed, more than Mr. P. himself, to consider it as paramount to all others. Yet it certainly has strong claims on the consideration of the Congregationalists of New England, and indeed of all other denominations. It is our firm conviction that no proper course of church organization is thoroughly scriptural; and consequently that no other is so happily adapted to the presentation and advancement of evangelical piety. And with this conviction, we cannot but hail with pleasure every effort made to throw light on the history of this organization, and commend it to the examination and approval of our fellow Christians. Mr. P. has evidently labored with great zeal and success to bring this history to its present state of completeness, and we hope he will proceed, undismayed by difficulties, and encouraged by a liberal patronage, to its conclusion. And he will not lose his reward—the gratitude of thousands will follow him to the grave, and the judgment—not only of this but of other and distant generations.

**A DISCOURSE ON THE DEATH OF PRESIDENT HARRISON, delivered at Warham, May 14, 1841.** With an appendix, on the principles and character of Washington. By Saml. Dett, Jr., pp. 48, 12mo. Boston: Whipple and Dorr, 1841. It is a striking exhibition of the author's piety, wherever they are met with, that they compel the reader to think. They are not destitute of beauties that arrest the attention, even of the superficial reader—but they are possessed of merits that escape the eye which does not follow each phrase, paragraph, and sentence closely, and are caught and held fast only by him, who is willing to study as well as to read. Whoever shall give himself up to the labor of learning the "lessons" explained and urged in the sermon before us, will find himself amply rewarded, even if he do not find every sentiment expressed in accordance with his own views.

**TWO DISCOURSES, delivered in Westminister, Mass. June 13, 1841, on closing his pastoral labors at that place; by Cyrus Mann, pp. 39, Bro. Boston: Perkins & Marvin—Tappan & Dennet, 1841.** That a faithful, laborious, and eminently successful minister, should be constrained by any concurrence of circumstances to leave a people whom he has served twenty six years, and seek a new sphere of action, is for a lamentation. It is happy for him to leave however with an unblemished character, and with a conviction that his departure more sincerely regretted by the bereaved flock than himself. The calamity is theirs, rather than his; and he leaves a people from his home, still living in the community, and perhaps more so, than a continuous narrative of facts richly embellished with vivid pictures of the imagination. It forms a valuable and ornamental addition to the "Ladies' Closet Library," and will convey blessings of no ordinary value, to all who shall receive it as a guide and assistant to preparation.

**LECTURES ON SPIRITUAL CHRISTIANITY.** By Anne Taylor, pp. 244, 12mo. New York: D. Appleton & Co. Boston: Crocker and Brewster, 1841.

Of these lectures there are four: viz. on the exterior characteristics of spiritual Christianity—the truths peculiar to spiritual Christianity—the spiritual characteristics of spiritual Christianity—Spiritual Christianity the hope of the world at the present moment. The style of the writer is not that of the popular orator, but rather of the recluse student—not that of the man moving in the common walks of life, but of one holding communion with some higher order of intelligences, on the mountain top, or in some sequestered vale. It is elevated and pure—not sublimated to engage the long continued attention of mortals, but fitly admirable for those who love to soar with the eagle, and traverse regions that birds of feeble wing cannot reach, or in which they cannot fully breathe. We state not this as an objection to the value, nor as a recommendation of it—but as a fact that should be known by those attracted by its title; and the same holds true of whatever we have seen from the same pen. The volume is full of riches. It is a mine of wealth. No one will seriously labor upon it without a reward, large enough to remunerate his toil. But to him must, and subject his mind to some severity of discipline, ere the wealth will become his own. It is beautifully brought out by the publishers, and deserves a place in the library of every literary man, whether Christian or unbeliever. It vindicates with great success the claims of the vitalities of religion to the respect and earnest study of the sceptic and unbeliever.

**LETTERS FROM ABROAD TO KINDRED AT HOME.** By the author of *How Leslie Kept Two Years*, pp. 275, and 320. New York: Harper and Brothers. Boston: Crocker & Brewster, 147 Washington St. 1841.

Our literature is not likely soon to be condemned for any deficiency in the number of native authors or European statistics, society, customs and scenery. Deficient it may be at other points, but here we have enough, if we care to spare, to satisfy the appetite of the most voracious gourmand. Of all the writers we have met with, however, it is but fair to say, we know not one to be dispensed with, except at a loss to the fullness and variety of our information on subjects of intense interest. Though some are of greater value than others, none are valueless. Miss Sedgwick has done well in giving us her "impressions" of the famed land that gave birth to the Puritan Fathers of New England. They are the same impressions doubtless, that would be made on any American mind of similar endowments, and are full of freshness

and novelty. It is needless to speak of the vivacity and force of her style—the beauty of her descriptions—the chaste luxuriance of her imagination, or the freedom of her moral sentiments, for all this the reading public are fully apprized by their acquaintance with her former works. It would have added not a little to the pleasure of perusing these volumes, to have found in them the pervading spirit of the same piety that influenced the Pilgrims of more than 300 years ago, to abandon the shores of Europe for the mingled hazards and securities of this western wilderness. But what of pleasure is wanting on this score, we make up, as best we can, with the lively sketches of the beauties of nature and of art, that meet us on every page, and aid us in sending thought and thanksgiving upward to man's Creator and nature's God.

**THE TRUE USES OF AMERICAN REVOLUTIONARY HISTORY.** An Oration delivered before the Authorities of the city of Boston, July 5, 1841. By George T. Curtis, pp. 33. Boston: J. H. Eastburn, city printer.

This is a production more elaborate and instructive than has often been called forth by the occasion of the birthday anniversary of our country; not as well adapted to popular effect as many of its predecessors—but better fitted to excite thought, and impel to the investigation of the principles on which the Revolution is to be justified before the world. It displays much talent, high-minded patriotism, and extensive research. It is written, elegantly printed, and does honor even to the Boston press.

**USEFUL AND HAPPY.** An Address to the young, by Rev. E. N. Kirk; the Pleasantness of early piety, by Rev. J. G. Pike; and the Pleasures of a Religious Life, by J. A. James, pp. 107, 18mo. New York: Dayton & Sutton. Boston: Tappan & Dennet, 114 Washington St. 1841.

Few books can be put into the hands of the young, with more safety, nor with stronger confidence of doing them good, than this. If they are capable of appreciating the beauties of style, or the value of moral sentiments, or the force of logical reasoning, they will find in this book after opening it, without reading it through; and if they read it through with care, it is hardly possible that no deep and salutary impressions should be left on their minds. It is recommended confidently and earnestly to the attention of parents and children, "young men and maidens."

**PRACTICAL SERMONS; Designed for vacant congregations and families.** By Albert Barnes, pp. 356, 12mo. Philadelphia: Henry Perkins. Boston: Tappan & Dennet, 114 Washington St. 1841.

Twenty-three "practical sermons" from the pen of Mr. Barnes form a rich and valuable addition to existing means of spiritual improvement in the American churches. Without reading them all, we venture to affirm confidently, their adaptedness to their design—the conviction and conversion of sinners, and the edification of God's people. Though the great doctrines of evangelical religion are not fully discussed, they are yet assumed, and incidentally illustrated, in such a practical and experimental instruction, with which the volume overflows. It is not competent to us to say, that in every shade of opinion, and in every form of expression, Mr. B. coincides with some acknowledged orthodox standards; but there can be no reasonable hesitation in saying that he is essentially and thoroughly true in doctrine, as well as clear in practical duty, and in doctrinal sentiment. Were this volume placed in every family of the land, and read from Sabbath to Sabbath in every vacant congregation, the good influences flowing from it would be unsurpassed by those relied upon with so much and so just confidence, from the writings of Baxter, Doddridge, and all the great divines of the age. And till we have a more sympathetic with those who strain at a gnat and swallow a camel, than it has yet been our misfortune to cherish, we shall urge on the friends of God every where to supply themselves with all the works of Mr. Barnes, with which we have yet had the pleasure of acquaintance.

**THE HANNAHS; or, Maternal influence on Sons.** By Robert Phillips, pp. 308, 12mo. New York: D. Appleton & Co. Boston: Tappan & Dennet, & B. B. Mussey, 1841.

Many thoughts are suggested in the course of this work, on distinguished spiritual elements, which have probably occurred to few minds—the fruit of more meditation than is commonly bestowed by readers on the sacred text. We do not venture to say, that all these novel thoughts are drawn from the Fountain of truth, without the aid of a fertile imagination—not that they are legitimate, but that they are not drawn from the fountain of truth, without the aid of a fertile imagination—not that they are legitimate, but that they are not drawn from the fountain of truth, without the aid of a fertile imagination.

the brawling and profaneness of our streets, may be exchanged for the cheerful strains of holy song. It is gratifying to mark the interest so widely manifested in this subject—the zeal displayed by the musicians of eminence in the science and art, to extend the blessings following in the train of music, and assure them to every family, whether high or low, rich or poor. Success is certain, though it may be slow. Nor will it be long, before not only the Sabbath school, but every district school within the limits of our city, will be the scene of more or less hallowed, and improved by the instructions of the music teacher. To the superintendents and teachers of Sabbath schools, the volume will prove, we doubt not, an acceptable assistant in their labors of love.

**THE MUSICAL MAGAZINE, conducted by H. Theodor Hack, No. 65.** It is enough that this periodical brings with it the recommendations of the most distinguished scientific and practical musicians, and that it has reached its 65th No. It needs however more extensive patronage, and will reward it. The articles in the present No. are both instructive and interesting, and it deserves much credit for skill and perseverance.

**THE DARTMOUTH, No. 7, June, 1841. THE YALE LITERARY MAGAZINE, No. 7, July, 1841.** Without particularizing the contents of these "buds of promise," we content ourselves with the expression of unfeigned satisfaction in view of the spirit with which they are sustained, and of exulting hope that those youth who begin so early to task their energies in the fields of literature successfully, will hereafter form brilliant stars in the wide expanse of their country's glory. Some other periodicals may be more instructive—but none more pleasant to read, and none so well calculated to refresh and polish the minds of youthful genius. Our sorest regret is that some of the No. are lost by the way, and deny us the gratification of sending them down to posterity, clothed in the gilded vestments of the binder's office.

**THE MONTHLY CHRONICLE, No. 5, May, 1841. S. N. Dickinson, 52 Washington St.** We hold ourselves in every periodical to notice in some shape each No. of duty boundedly laid on our table by the publisher—especially one so valuable as the "Monthly Chronicle." We are glad to be glad to this regularly, but unfortunately, not a few Nos. fail to reach us, and we are thus denied the privilege of a regular record of their contents. Such is the fact with the "Chronicle." The leading article of the present No., and an able one it is—the "Affair of Alex. McLeod." The table of Chronological Events is of great value. The continuance of the "Wings of Icarus," will gratify the lovers of fiction.

**For the Boston Recorder.**  
**MRS. BETSEY T. G. ARNOLD.**  
Mr. Editor,—I have read the "Christian Experience" of this beloved disciple, in the Recorder of the 13th inst., with deep interest. This letter to a mother, was "worth preserving," and it is worth a place in a religious periodical. It does indeed give a high state of spiritual attainment. But does it "illustrate" the Christian's life in the providence of God, that eminent holiness in this life, is soon rewarded by a removal to a higher and holier sphere above." I ask, if this is a fact? Does the Providence of God teach us that eminent holiness in this life, is soon rewarded by a removal to a higher and holier sphere above? If so, I fear many Christians, who are so much more attached to earth than to heaven, will be slow to make efforts after a "high state of spiritual attainment." And I fear we shall be slow to urge on each other, the duty of "eminent holiness," lest we should seem to be urging each other, from earth to heaven. Suppose the pastor should urge upon his church, the duty of a "high state of spiritual attainment," and that he should add, but I am aware that if you become eminent for holiness, you cannot expect to live long after this meeting for heaven; for God teaches us by his providence, that eminent holiness in this life, is soon rewarded by a removal to a higher and holier sphere above. I need not ask, what would be the effect.

**Mr. Adams's School for Young Ladies.** The next quarter will commence on the 1st of Sept. Pupils are not received for a shorter time than one year, and no less than 12 weeks. Second part, 12 weeks. This book is prepared on nearly the same plan as Vol. II. on the Gospel, a similar method, or a similar method, confirmed in a lesson, and advantage is taken, wherever possible, to draw practical instruction from the narratives of the Bible. It is a liberal and judicious work, and is as useful as any of the previous volumes, it will not, it is thought, fall behind them in interest and value. For sale by JAMES LORING, No. 129 Washington St. Aug. 20.

**Classical and English Boarding School.** Full Term of this school will commence on Wednesday, Sept. 1, and continue twelve weeks. The charges for board, will be \$4.50 per week, and for tuition, including washing, lights, &c. Tuition for English studies for the first year, \$10.00; for the second year, \$12.00; for the third year, \$14.00; and for the fourth year, \$16.00. For the Latin studies, \$18.00; for the Greek studies, \$20.00; and for the French studies, \$22.00. For the Italian studies, \$24.00; for the Spanish studies, \$26.00; and for the Portuguese studies, \$28.00. For the Russian studies, \$30.00; for the Polish studies, \$32.00; and for the Hungarian studies, \$34.00. For the Dutch studies, \$36.00; for the Flemish studies, \$38.00; and for the German studies, \$40.00. For the Danish studies, \$42.00; for the Swedish studies, \$44.00; and for the Norwegian studies, \$46.00. For the Icelandic studies, \$48.00; for the Finnish studies, \$50.00; and for the Estonian studies, \$52.00. For the Lithuanian studies, \$54.00; for the Polish studies, \$56.00; and for the Hungarian studies, \$58.00. For the Rumanian studies, \$60.00; for the Bulgarian studies, \$62.00; and for the Serbian studies, \$64.00. For the Croatian studies, \$66.00; for the Slovenian studies, \$68.00; and for the Macedonian studies, \$70.00. For the Montenegrin studies, \$72.00; for the Albanian studies, \$74.00; and for the Greek studies, \$76.00. For the Turkish studies, \$78.00; for the Persian studies, \$80.00; and for the Arabic studies, \$82.00. For the Hebrew studies, \$84.00; for the Syriac studies, \$86.00; and for the Chaldean studies, \$88.00. For the Armenian studies, \$90.00; for the Georgian studies, \$92.00; and for the Russian studies, \$94.00. For the Polish studies, \$96.00; for the Hungarian studies, \$98.00; and for the Rumanian studies, \$100.00. For the Bulgarian studies, \$102.00; for the Serbian studies, \$104.00; for the Croatian studies, \$106.00; for the Slovenian studies, \$108.00; for the Macedonian studies, \$110.00; for the Montenegrin studies, \$112.00; for the Albanian studies, \$114.00; for the Greek studies, \$116.00; for the Turkish studies, \$118.00; for the Persian studies, \$120.00; for the Arabic studies, \$122.00; for the Hebrew studies, \$124.00; for the Syriac studies, \$126.00; for the Chaldean studies, \$128.00; for the Armenian studies, \$130.00; for the Georgian studies, \$132.00; for the Russian studies, \$134.00; for the Polish studies, \$136.00; for the Hungarian studies, \$138.00; for the Rumanian studies, \$140.00; for the Bulgarian studies, \$142.00; for the Serbian studies, \$144.00; for the Croatian studies, \$146.00; for the Slovenian studies, \$148.00; for the Macedonian studies, \$150.00; for the Montenegrin studies, \$152.00; for the Albanian studies, \$154.00; for the Greek studies, \$156.00; for the Turkish studies, \$158.00; for the Persian studies, \$160.00; for the Arabic studies, \$162.00; for the Hebrew studies, \$164.00; for the Syriac studies, \$166.00; for the Chaldean studies, \$168.00; for the Armenian studies, \$170.00; for the Georgian studies, \$172.00; for the Russian studies, \$174.00; for the Polish studies, \$176.00; for the Hungarian studies, \$178.00; for the Rumanian studies, \$180.00; for the Bulgarian studies, \$182.00; for the Serbian studies, \$184.00; for the Croatian studies, \$186.00; for the Slovenian studies, \$188.00; for the Macedonian studies, \$190.00; for the Montenegrin studies, \$192.00; for the Albanian studies, \$194.00; for the Greek studies, \$196.00; for the Turkish studies, \$198.00; for the Persian studies, \$200.00; for the Arabic studies, \$202.00; for the Hebrew studies, \$204.00; for the Syriac studies, \$206.00; for the Chaldean studies, \$208.00; for the Armenian studies, \$210.00; for the Georgian studies, \$212.00; for the Russian studies, \$214.00; 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